disturb his general laws, to restore to health the intemperate and vicious, merely to enable them to pursue the same course with impunity? Be whole, and sin no more, said Jesus. And, are greater miracles to be performed by those who do not follow his footsteps, who healed the body to reach the mind?

The mentioning of the name of Christ, after such vile impostors, may displease some of my readers—I respect their warmth; but let them not forget that the followers of these delusions bear his name, and profess to be the disciples of him, who said, by their works we should know who were the children of God or the servants of sin. I allow that it is easier to touch the body of a saint, or to be magnetised, than to restrain our appetites or govern our passions; but health of body or mind can only be recovered by these means, or we make the Supreme Judge partial and revengeful.

Is he a man that he should change, or punish out of resentment? He—the common father, wounds but to heal, says reason, and our irregularities producing certain consequences, we are forcibly shewn the nature of vice; that thus learning to know good from

evil, by experience, we may hate one and love the other, in proportion to the wisdom which we attain. The poison contains the antidote; and we either reform our evil habits and cease to sin against our own bodies, to use the forcible language of scripture, or a premature death, the punishment of sin, snaps the thread of life.

Here an awful stop is put to our inquiries.—But, why should I conceal my sentiments? Considering the attributes of God, I believe that whatever punishment may follow, will tend, like the anguish of disease, to shew the malignity of vice, for the purpose of reformation. Positive punishment appears so contrary to the nature of God, discoverable in all his works, and in our own reason, that I could sooner believe that the Deity paid no attention to the conduct of men, than that he punished without the benevolent design of reforming.

To suppose only that an all-wise and powerful Being, as good as he is great, should create a being foreseeing, that after fifty or sixty years of feverish existence, it would be plunged into never ending woe—is blasphemy. On what will the worm feed that